

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

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HARTFORD, SATURDAY MORNING, DECEMBER 31, 1836.

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THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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ADDRESS

To the First Baptist Church and Congregation
in Hartford, at the installation of the Rev.
Henry Jackson, as their Pastor, December
14th, 1836, by Rev. Dr. CHAPIN, of Wil-
lington, Conn.

(Concluded.)

Secondly. You ought to encourage your
pastor by letting him know that you set a high
value on his ministrations. I do not mean that
you are bound to lavish encomiums upon him.
Nothing, perhaps, is more hurtful than this to a
Christian minister. It is a quiet, but just ob-
servation of an old author, that "the best of men
are but men at the best." The most godly
minister has a great deal of pride and sinful
ambition remaining in his heart; and this is a
fire which the increase of human applause tends
greatly to increase. Many a young preacher
has been greatly injured by the indiscreet,
though perhaps sincere, commendations of those
around him. And preachers of more advanced
age, and greater experience in the things of
God, are not wholly secure against the influence
of this dangerous evil. I will add, that when I
exhort you to let your minister know that you
set a high value on his ministrations, I do not
wish you to feel as though you could hear the
preaching of no other man. I do not mean that
when your pastor exchanges ministerial ser-
vices with one of his brethren who is sound in the
faith, and truly pious, though not so gifted, or
learned as himself, you should either leave the
meeting, or manifest dissatisfaction in any other
way. I hope you will ever bear in mind the
saying of the great apostle to the gentiles, "We
are earthen vessels, that the excellency of the power
may be of God, and not of us." Gospel minis-
ters are all earthen vessels. Some of them are
coarse potter's ware, and some are the finest
porcelain you ever saw. Now no one can be
blamed for preferring porcelain to common
earthen ware. But if a friend of yours should
send you a treasure with ten or twenty thou-
sand dollars, in a rough earthen jar, you would
not act very wisely, if you threw it away, be-
cause the vessel which contained it was coarse
and inelegant. Now all the true ministers of
Christ, however rough and uncourtly some of
them may be, are fraught with a treasure worth
more, unsearchably more, than all the gold and
silver in the world. And will you refuse to ac-
cept of this treasure, because the vessel in
which it is presented, is not the finest porce-
lain? Duty and interest undoubtedly require
you to receive all the true ministers of Christ,
with affectionate respect, and to avoid speaking
reproachfully of such of them as are not distin-
guished by the brilliancy of their talents, or the
extent of their literary attainments.

But though I would have you avoid an idola-
trous and exclusive attachment to your pastor,
I hope you will esteem him highly in love for
his works' sake, and will not fail of letting him
know that you thus esteem him. You may do
this in various ways. You may sometimes do
it by telling him of the instruction and consol-
ation which you have received from his discourses.
You may do it by vindicating him against the
sneers, cavils, and invidious comparisons of his
enemies. You may do it, especially by a prop-
er attendance on his ministrations. Nothing
will have a greater tendency to discourage him
than your being frequently absent from the
place of worship on the Lord's day. To see,
on entering the pulpit, a thin assembly, will chill
his very soul, and sink his spirits more than the
fiercest opposition which he can experience.
My friends, if you would encourage your min-
ister, let him see your pews well filled every
Sabbath day. Come out yourselves, and bring
your children and domestics always with you.
Let not cold weather, or a little snow, or rain,
or a slight indisposition hinder you. Constancy
in your attendance on divine worship is highly
important.

It is almost equally important that your at-
tendance be *seasonable*. If you enter the house
of God long after the services have commenced,
you not only disturb the assembly, and lose a
part, perhaps an important part, of the advan-
tage to be derived from public worship, but you
take one of the readiest ways to disenchant your
minister. It is paying him a cold compliment
truly to join the meeting half an hour after it is
begun. If such is your general practice, you tell
him in language sufficiently plain, that to
you his performances are uninteresting and
tiresome.

Allow me to add, that it will be a great en-
couragement to your minister to observe your
listening to his discourses with proper attention.
It is a great trial to a preacher of right feelings,
to observe many of his hearers listless and un-
interested, while he is addressing them. It is a
still greater trial to observe them devoting the
hours of worship to repose and slumber. How

must his heart be pained and discouraged if,
while he is uttering truths the most glorious, or
the most awful,—truths into the amazing im-
port of which angelic powers desire to look, he
sees many of his hearers in a profound sleep,
regardless alike of the songs of Zion, and the
thunders of Sinai! My friends, if you would
encourage your minister, be sure that you al-
ways keep yourselves awake, while he is preach-
ing. And do not let him see you indulge that
unhallowed gaze, indicative of a mind regardless
at once of the preacher and his doctrine. In-
stead of this, let the anxious look, the fixed eye,
and now and then the falling tear, added to the
solemn stillness of the house, afford him just
ground to believe that you hear him with deep
attention, and receive his testimony, not as the
word of man, but as it is in truth, the word of
God.

Thirdly. Another way to encourage your
minister is to pray for him. To a minister who
knows the worth of prayer, it must be peculiarly
animating to feel assured that he has a praying
people. He cannot reasonably doubt but that
such a people will often pray for him, and come
to the sanctuary prepared to receive the word
which he dispenses; and, of course, that, like
good seed, it will spring up and bear fruit, thirty,
sixty, and even an hundred fold. Nor has he
any reason to doubt but that, in answer to
their prayers, the Lord will assist him in the
study, and in the pulpit, and in every branch of
pastoral duty. He has good ground to expect
that a plentiful supply of the heavenly unction
will be poured upon him; and that, as the cer-
tain consequence, he shall be a scribe well
instructed in the kingdom of God, and shall
bring forth out of his treasures things new
and old.

Allow me to hope, respected brethren, that
you will all bear this in mind, and will wrestle
with God in behalf of your beloved pastor.
Think of him when you enter the closet. Think
of him when you surround the family altar.
Think of him when you assemble in the vestry,
or the conference room. Think of him while
he is preaching, and lift up your hearts in silent
ejaculations to God, on his behalf. And would
it not be a good thing for you to set apart an
hour every Sabbath for the express purpose of
praying for your minister, and for a blessing on
his ministrations? It is true, you need not take
this course, nor, indeed, mention him at all in
your public addresses to the throne of grace, in
order to let him know that you pray for him.
If he is a man of God, as I have no doubt he is,
you cannot pray for him long, without his know-
ing it. He will know it by the manner in
which you treat him. He will know it by the
readiness with which you receive the word from
his lips. He will know it by that "spirit of
power, and of love, and of a sound mind," with
which he will find himself blessed in the study,
and in the pulpit. And he will know it, event-
ually, by seeing that the word of the Lord,
which he dispenses, has free course and is glo-
rified. Still, it must be to him an additional
encouragement to know that you assemble
weekly for the express purpose of commending
him to God, and imploring a blessing on his la-
bors. How cheering it must be to his heart to
learn, that an hour on Sabbath morning is spent
in this manner by his beloved people!

Fourthly. Encourage your minister by hold-
ing fast the great truths of the gospel, and by
showing their holy tendency in your daily
practice. It is exceedingly disheartening to a good
minister of Jesus Christ, to know that his hear-
ers discard any part of that divine system, the
whole of which appears to him so interesting
and glorious. It is especially so when the
truths discarded hold a prominent place in the
Christian scheme, and are rejected by those of
his hearers who were once distinguished by the
clearness of their views and the soundness of
their creed. How painful it is to a minister to
see those departing from the faith, and carried
about with every wind of doctrine, whom he
once considered as pillars in the church, and
from whom he expected the most efficient aid
in his endeavors to illustrate and defend the
truths of God! My brethren, I hope that a
regard not only to your own peace, but also to
the feelings of your minister, will induce you
to avoid giving him this trouble. "Be not car-
ried about with divers and strange doctrines,"
but "hold fast the faithful word which you have
been taught," and which you have found the
food and medicine of your souls. This is the
glorious doctrine for which apostles labored and
martyrs bled, and for which, I trust, your pas-
tor is willing to labour and die. Encourage
him, then, by adhering to it with unwavering
constancy.

But it will be of no great use for you to ad-
here to the truth, if you hold it in unrighteous-
ness. You must *obey* the truth. You must
demonstrate its holy tendency, its sanctifying
power, by your daily practice. Nothing will
be more likely to discourage your pastor than
observing you to be loose in your lives, or so
exclusively attached to the present world, as to
make it evident that the love of the Father is
not in you. Such things must, unavoidably,
damp his spirits, and blast some of his most
cheering prospects of usefulness among you.
After being, as he supposes, instrumental of
your conversion to God, and saying in a kind of
holy rapture, "What is our hope, or joy, or
crown of rejoicing? Are not even ye, in the
presence of our Lord Jesus Christ at his com-
ing? For ye are our glory and joy."—And
after thus looking forward to the day, when he
shall meet you in yonder world, and taking you

by the hand, shall lead you to the throne of God,
saying, "Behold, I and the children whom thou
hast given me,"—how painful, how inexpressi-
bly painful must it be to his heart, to see you
straying into forbidden paths, dishonoring the
name of his blessed Master, and drawing back
to perdition, instead of believing to the saving of
the soul! I am sensible that there are other
considerations, still more weighty, which ought
to influence you to a holy practice. But that
which I have suggested is well suited to operate
on an ingenuous heart. I hope, my respected
friends, that it will have its full effect on yours.
Do not unnecessarily grieve the spirit of one
who labors, and weeps, and prays so much on
your account. Let him have that encourage-
ment which arises from seeing you steady and
persevering in your Christian course, prepared
unto every good work, and abounding in all the
fruits of righteousness which are by Jesus
Christ to the glory and praise of God.

In closing this address, I beg leave to call
your attention to two faults which sometimes
exist in a church, and which tend greatly to di-
minish the comfort and usefulness of a pastor.
The first of these faults is the refusal, on the
part of the members, to let their pastor have his
proper place and weight in the church. He
ought not, indeed, to make himself a Lord over
God's heritage; and if he attempt to do it, his
efforts ought to be strenuously and persever-
ingly resisted. A gospel church should ac-
knowledge no sovereignty but Jesus Christ; and
the man, whether he call himself minister, or
pastor, or bishop, who assumes the prerogatives
of Christ, should be denounced as an usurper,
and refused a place among Christian pastors.
It is, however, certain that there are rights and
powers connected with the office of a pastor,
which the other members ought cheerfully to
allow him. The pastor holds, ex officio, the
highest place in the church. He has a right to
preside in all its meetings, and to call a special
meeting, whenever he deems it expedient. He
has, besides, a just claim to peculiar deference
and respect; and when he gives his opinion on
any subject which lies within his province as
pastor, it ought to be well considered and delib-
erately weighed.

The rights of a pastor, however, are seldom,
if ever, invaded by the church as a body. The
invasion, when it takes place, generally arises
from another quarter—from a kind of aristocracy
formed in the church by certain men who, under
the influence of an unhalloved ambition, re-
solve that no other individual shall open his
mouth, or raise his hand or foot, without their
permission. With this resolution their whole
spirit and conduct, as far as the church is con-
cerned, are in exact conformity. Nothing of
the meekness and benignity of the gospel is to
be seen in them—nothing of "the wisdom which
is from above, and which is pure, peaceable,
gentle, easy to be entreated; full of mercy and
good fruits; without partiality and without hy-
pocrisy." Instead of this, every thing in their
movements indicates the prevalence of that lust
of power, which nothing can satiate, and of that
partiality which pays no regard either to the
 dictates of reason, or the claims of justice.
Nothing in a way of discipline can be done, as
it should be done. If a member of the church,
or any of their friends, are in fault, discipline
must be entirely neglected; or, if attended to,
must be so managed as to touch the offender as
lightly as possible; so lightly, indeed, as to an-
swer no valuable purpose. But if any individ-
uals opposed to these men are thought to have
erred, they must be dealt with in a severe man-
ner; their most venial imperfections must be
magnified into serious faults, and must be pro-
ceeded against with the utmost rigor. Mean-
while the state of the church is deplorable in-
deed. The spirit of Christian love can hardly
be said to exist; the vitality and power of reli-
gion seem almost entirely extinguished; and, in
some instances, for years, the church, as a
body, can hardly be said to advance towards
heaven a single step. But what I have espe-
cially in view is the bearing of such a usurpa-
tion on the feelings and movements of the pas-
tor. He soon finds that he must either encoun-
ter the high displeasure of the ruling party, or
be a mere tool in their hands. To choose the
latter, is to make himself one of the most abject
and degraded beings in the universe; and what
is worse, to violate the most sacred obligations
to God and to the souls of men. To choose the
former, (which, if he is worthy of the pastoral
office, he will certainly do) is to have continual
war with a set of men who are able to give him
trouble in a thousand ways; perhaps to ruin
his reputation; certainly, to render his most
sincere and vigorous efforts to do good, in many
cases entirely abortive. I hope, respected
brethren, you will not mistake me. I say these
things to you in a way of caution, and in no
other way. I have heard no intimation from
any quarter, that the church which I have now
the honor to address, is or ever has been in-
fested with the evil in question. Nor do I know
of any particular instance of the kind within the
limits of this state. But evils which have hap-
pened, may happen again; and happen here,
as well as elsewhere. And the experience I
have had in relation to the evil just described,
has prompted me to raise my warning voice
against it, and to say, if you would render your
pastor happy and useful; if you would make his
situation pleasant, and his efforts to do good ef-
ficient and powerful, let him have the free and
undisturbed exercise of all the rights and privi-
leges granted him by the laws of Christ's
kingdom.

The other evil to which I alluded, is the prac-
tice of speaking of a pastor's imperfections, or
supposed imperfections, to other people, rather
than to himself. I am not, indeed, insensible
that professors of religion sometimes tense their
minister unmercifully by undertaking to tell him
his faults and teach him his duty in a very un-
dignified and opprobrious manner. But this is
seldom done; and, when done, is rather tedious
and troublesome than injurious. It is far more
common for members of a church, when dis-
pleased with something which their pastor has
said or done, to speak to other members on the
subject, and in such a manner as to create a
prejudice in their minds against him. The in-
dividuals offended, we will suppose, imagine
that their pastor is not sufficiently attentive to
certain members of the church, that he shows
partiality in his pastoral visits, calling more fre-
quently, for instance, on the rich than on the
poor; or they complain that he and his family
dress too well, or fare too sumptuously, or go
from home too frequently, or tarry too long.
Perhaps their complaints are of a somewhat dif-
ferent kind. They imagine that he is too
pointed and personal in his preaching. He
sometimes uses notes, when, as they think, he
ought to preach extempore; or, if not, he stud-
ies his sermons too thoroughly, so that they do
not appear to have come directly down from
heaven, but to be the result of some effort and
research on his part. Perhaps their objections
are of a still more serious character. They
imagine he is not quite orthodox; he does not
hold to the justification of God's elect from all
eternity; or, in his statement of the doctrine of
election, he is not so purely Calvinistic as he
ought to be; or at any rate, his preaching is
not so comforting as it should be; he insists too
much on Christian practice, and too little on the
rich and glorious privileges of the children of
God. Now, in all cases of this kind, a dis-
affected brother should either resolve to bear his
burden, and spread the mantle of charity over
what he considers his minister's imperfections,
realizing that the greatest and best of men are
flesh and fallible; or, if he cannot do this, he
should go directly to his minister, and in a plain,
frank, respectful manner, tell him the whole
story of his grievances. If this is done, and
the minister has a common share of prudence
and good nature, he will, nine times in ten, af-
ford entire satisfaction to his aggrieved brother,
and will send him home with better feelings to-
wards his minister than he ever had before. A
different course, I am sorry to say is generally
pursued. The disaffected brother begins at first
to throw out some distant hints that his minister
is not quite so good as he should be. He next
gives some clearer and more distinct intimations
of his dissatisfaction, sometimes to members of
the church; sometimes to members of the con-
gregation. The dissatisfaction spreads. On Sun-
day morning before service begins, and on Sun-
day noon between the services, little groups
are formed around the meeting house, and in
the porch, and in the pews; and, instead of
speaking of the goodness of God in giving them
his holy word and preached gospel, and lifting
up their hearts in prayer for a blessing on their
minister and his ministrations, the whole con-
versation, or nearly the whole, is about his faults
and failings. The same course, as far as prac-
ticable, is pursued on other days; till, by and
by, the dissatisfaction has become general, and a
deputation is sent to the poor minister to inform
him that his services are not useful, and are no
longer desired by his once affectionate people.
What his feelings must be, you can more easily
conceive than I describe. His heart is wrung
with anguish, and his soul melted within him.
And did he not feel the support arising from
conscious rectitude, and the relief obtained by
pouring out his heart before God, he would sink
under the weight of his affliction. My friends
of this church and congregation, I am sure you
do not intend to treat your pastor in this man-
ner, and I trust you never will. But if you
would be entirely blameless, in relation to a sub-
ject of so much importance, avoid speaking,
even for once, to the disadvantage of your pastor
behind his back. If your heart is burdened
with any thing in his preaching or conduct, go
and tell him your feelings without delay; and
thus, observing the golden rule, do to him, as
you would have him do to you.

I have, as you perceive, omitted many things
which might very properly be said in an address
of this kind. But fearing I have already tres-
passed on your patience, I will close by com-
mending you and your beloved pastor to God's
holy keeping. May he bless you all abundantly,
and cause his word, dispensed in this house to
have free course and to be glorified. Here
may the power of divine grace be richly dis-
played, and many souls, redeemed from sin
and death and hell, be met and prepared for
the general assembly and church of the
first-born which are written in heaven; through
Jesus Christ our Lord. Amen.

THE MISSIONARIES BEYOND THE ROCKY MOUNTAINS.

Letter from Mrs. Whitman, one of the mis-
sionaries who recently went from this state, to
carry the gospel to the Indian tribes on the
other side of the Rocky Mountains. The letter
was commenced on the top of the mountains,
3000 MILES WEST OF THIS CITY, and completed
soon after passing the heights, and before they
had reached the end of their journey.—*Buffa-
lo Spec.*

SABBATH, July 3, 1836.

BELOVED PARENTS:—
This is a memorable day with us. My feel-

ings have been indescribable this morning, while
sitting upon my horse and looking around me
—thinking of the place where we are travel-
ling. We are now in the pass of the main
ridge, called the back bone of the Rocky
Mountains. The level is about 30 miles wide,
the soil sandy and barren, except a bitter plant
called by the French, sage—of a pale green
color—very trying to the eyes, and very afflic-
ting to our animals feet. On the right are the
peaks, in which those streams head, which run
into the Atlantic. On the left are the fountains
of those streams that empty into the Gulf of
California, in finding their way to the Pacific.
The peaks on my right are probably five or six
thousand feet above the plains in which we are
passing, and are covered with perpetual snow.
A beautiful sight indeed! Our own position is
supposed to be eight or ten thousand feet above
the level of the sea, and the ascent has been so
gradual all the way from St. Louis, that it has
been scarcely perceptible.

From this immense height, I look east, in my
imagination, upon my native land; upon the
churches that have fostered me with so much
care, and view their assembling together, their
solemn worship of the most high God—and in
spirit am with them, although a wide distance
separates me from their presence. Rich with
heavenly blessings have been the Sabbaths I
have spent with them, in childhood and in
youth—many the privileges I there enjoyed.
I see too, in those assemblies, Christians who
have taken the vows of God upon them—have
promised before men and angels, to live a self-
denying, devoted life, and to whom the com-
mand is addressed, "Go into all the world and
preach the gospel to every creature." Be-
tween me and the land of Sabbaths which I
have left, I behold a different picture—"Dark-
ness covers the land, and gross darkness, the
people."

In turning my eyes to the west, and looking
down on the other side, I see much land to be
possessed, "fields white and ready for har-
vest." The inquiry comes, who will go in to
possess the land and gather this long neglected
harvest? Which way shall we look for help?
Lord what are we, unworthy feeble ones, that
thou hast permitted us to come thus far on such
an errand of mercy. "Surely goodness and
mercy have followed us all the way, and if
any should be induced to come by our exam-
ple; even to thy great name be all the praise."
O, if I could make my voice to be heard from
this elevated spot, by those dear disciples of
Jesus in my native land, what entreaties could
I use, what arguments would I advance, to in-
duce them to come over and help us? I would
tell them of the luxuries of self-denial, not of
the hardships of a missionary life. I would
speak of the blessed consequences of follow-
ing in the footsteps of our Divine Redeemer.
What are sufferings in this life, when compared
with the joys that await us; yea what greater
enjoyments can there be, than to become the
benefactors of immortal minds.

July 4th.—Slept last night on the last waters
of the Atlantic. This morning we bid them
adieu. Farewell beloved native land. Hence-
forth our home shall be on the waters of the
Pacific. Travelled 11 hours to day. Met a
party of Nez Percés and Flat head Indians
from Rendezvous, this afternoon. They had
heard we were coming, and came to meet us.
Kentuk, an Indian chief, who had been
with Mr. Parker, came with them. Told us
that Mr. Parker was not at Rendezvous—
brought a short letter from him, stating that
his way was hedged up about meeting us there,
and he was obliged to return home in the Hud-
son Bay Company's ship by sea. His health
was good—urged us to come on to our field
of labor without hesitation. He wrote but little,
said he would give particulars from Wallah-
wallah. The chief called all the company to-
gether in the evening, and had a talk. He
said Mr. Parker gave him a letter to us, and
told him to come and meet us, and take us to
his country, and he had come for that purpose.
They would not have come to Rendezvous, had
they not expected to meet us there, that was
the sole object of their coming.

Beloved parents and friends, you can better
imagine my feelings, than I can describe them,
on hearing this. What impression would they
have received of the religion of the white man,
had they been disappointed in not seeing us?
For myself, I felt to rejoice, and to thank God
that I had been permitted to come, even though
I should not have been accompanied by a sin-
gle female companion. We were all greatly
disappointed in not seeing Mr. Parker, as we
had been anxiously expecting him for a long
time,—felt the need of his counsel and advice
—but it is all for the best.

July 5th.—The Indians that came for us,
were all anxious to assist us in starting this
morning. Kentuk saddled my horse for me,
while Dr. Whitman was harnessing the horses
for the waggon; some of them assisted in driv-
ing the cows, and others rode by the waggon,
to assist when necessary. Thus we were es-
corted. The chief wished to know if we had
plenty of meat—said he would send for some.
We gave them powder, and at noon they re-
turned with three animals loaded. We gave
them all a dinner. They were very anxious
that we should learn their language—have
commenced already saying words for us to imi-
tate. I find it very easy to articulate their
language.

July 6th.—This afternoon we were almost
continually meeting some of the Indians at

Rendezvous, coming to meet us, and the mountain men also. The Indians would all shake hands, and seemed very glad to see Richard and John, as well as the white women. As we approached the village,—men, women, and children thronged our path, and ran after us to the place of our encampment. Our wagon, our cattle, and ourselves, were objects of wonder and amusement, both to the white men and Indians of this country. But what was most affecting to me, was the reception which the matron women of the Nes Peres and Flat Head tribes gave us. As I alighted from my horse, I found them regularly approaching, one after the other, shaking hands, and for a moment gazing with a steadfast look—then each saluting me with a most hearty kiss. Dearest mother, if you could have seen this sight, you would with me have wept. It was so unexpected, and upon their countenances there was such a solemn expression of gratitude, that I could not refrain from tears, even in their presence. They passed from me to sister Spalding, and gave her the same salutation. Soon we were seated, in the midst of the gazing throng who had partially retired, forming a circle where they could have full view. There were probably some hundreds present, including the children. Presently the Chief of the Nes Peres came with his wife, and very politely introduced her to us. She is a very pale, sedate looking woman, was very neatly dressed for an Indian. They are both considerably advanced in life. Before they left us, the Chief gave his people a talk. There was no regular interpreter present, and we did not know what he said to them. Our company were all completely exhausted when we arrived at Rendezvous. For several of the last days the Fur Company had pressed forward beyond measure. Our horses were failing, the grass very poor, our cattle had become sore footed, so that it was with difficulty we could keep with the company, at the same time passing through the most dangerous part of the country, having the browns on our right hand, and Arapahoes on our left. Blessed be the God of Heaven he has carried us through the most tedious part of our journey, and has permitted us to see this dear people, for whom so many prayers have been offered, in health and safety.

Thursday, July 9th.—We have been visited to-day, almost constantly. Called the Chiefs and the head men of the tribes together this afternoon, to have a talk with them, about where they wished to go, and when, &c. The Chief said he remembered when they had the talk last year with Mr. Parker, and Dr. Whitman, on the Sabbath,—had held to all they said—he had come with his people to take us to his country—he intended to go with us and stay by us, and mind all we said. As for his people, who were young, they would do as they pleased, for his part he was growing old, and should stay with us all the time. When asked what we should do for food? they said they told us last year, and they should be as good as their word, they would kill the Buffalo for us. Said they had been told the whites loved them, now they had come to teach them; they were glad to see them, and thanked God. We spoke of going to Wallah wallah to spend the winter, till we could find a location and build. They did not seem pleased with this, but wished us to go with them, said they liked us, and would take care of us—seemed fearful we would leave them.

Thus, dear parents, you see I am where I have long wished to be, even among those who have no Bible. How would I rejoice were some of my Angelica friends here, they would be as happy as I am, for they could not see these interesting countenances without loving their souls, and wishing to teach them the way of salvation. I am now thirty-one hundred miles from my beloved parents, brothers and sisters. If they knew how happy I have been all the way, and how easy it has been for me to endure the hardships, and toils of the journey, they would rejoice. We have five or six hundred miles farther to go, before we get to our home. Our company in future will be the Indians. Our friends here manifest great concern for us, on account of the dangers of the way, and scarcity of provisions. The traders have had considerable difficulty with the Black Feet and other Indians, the past winter. We feel that we need your prayers now as ever, yet we are not at all intimidated about proceeding. The same hand that thus kindly led us thus far, will carry us through. We expect to be detained here about a week.

Rendezvous, beyond the Rocky Mountains, July 15.

When I wrote last week, it was not determined how we should proceed. We soon heard, however, that there was a company from the Columbia River near at hand. On Monday, 11th, they came within ten miles of us, and encamped. Tuesday, Mr. McLeod came into our camp, and gave us very satisfactory intelligence from Mr. Parker, also a letter from him advising us to go with the North West Fur Company, of which Mr. McLeod was one of the principal traders, instead of going with the Indians to Wallah wallah. Mr. Parker went with the Indians last year after he left here—they took a very difficult route on account of finding Buffalo, and travelled very slow, so that it made his arrival at Vancouver quite late.—He came on his way to meet us at Rendezvous, to Loos loosky river, little this side of Wallah wallah, with a party of Nes Peres Indians, early in May; when there, they would not come by Bear River, but wished to make the same difficult route they did last fall, and for the same reasons. Mr. Parker having heard that our company would be at Rendezvous by the 1st of July, feared he should not arrive in season to return home in company with them. He then accepted the offer of the Hudson Bay Company, to take passage on board of one of their ships to England—returned immediately to Wallah wallah, but before he should leave the Columbia, intended to make another exploring tour on what is called the Clark's River, in company with some of the men of the

H. B. Company. He will not leave for home till September. We shall see him probably before he leaves, as Mr. McLeod's company will have to make returns before the ship sails. After due consideration, we concluded to follow the advice of Mr. Parker, having obtained the consent of the Chiefs, and accordingly placed ourselves under the protection of the North West Fur Company. Mr. McLeod kindly invited us to repair to his camp; accordingly yesterday we took leave of the eastern company, who have shown us every kindness in their power, and removed together with the Nes Peres, and Flat Head villages, to his camp. On our arrival, he came to meet us, led us to his tent, and gave us a supper, which consisted of ten, biscuit and butter, boiled ham, antelope steak brought from Wallah wallah. To such a variety we had not been accustomed, having seen nothing of the bread kind, since the last of May. From Mr. McLeod we learn much respecting our future home. Mr. Parker has been much pleased with his new situation at Vancouver, during the winter—has been as comfortable, as if he had been at home. The company have a large farm at Vancouver, which produced three thousand bushels of wheat last year, and other crops in proportion. They have apples, pears, peaches, and grapes, in abundance—and every garden vegetable, which we find in our own beloved land. They have a farm also at Caldwell, which is on the north branch of the Columbia, five days ride above Wallah wallah, also a flour mill, from which post Wallah wallah is supplied with flour, by water. Vancouver is one hundred and thirty miles from the ocean, Wallah wallah is two hundred and fifty miles above Vancouver, and Caldwell is five days ride above Wallah wallah. Mr. McLeod says, the Mr. Lees, our Methodist brethren, are doing well in their mission. One of them has been very much out of health, and was advised to take a voyage. He went to Oahu last October, and is expected to return this fall. Ships sail from Oahu to Vancouver frequently during the year, and we shall have opportunity of hearing from home through that channel. If our letters are sent to Mr. Greene, Boston, post paid, directed to Columbia River, near Wallah wallah, by the way of Oahu and Vancouver, we shall get them regularly, and oftener than through any other channel. There will be no security in sending them over the mountains by the Fur Company—we might get them, but not oftener than once a year. Remember me affectionately to all the dear brethren and sisters in the Lord, with whom I have labored in the gospel. Is there no more in that church, or in my own dear family, who will come and help us to do these benighted souls good? This is a cause worth living for. Wherever we go we find opportunities of doing good. If we had packed one or two animals with Bibles and Testaments, we should have had an abundant opportunity of disposing of them, to the traders and trappers of the mountains, who would have received them gratefully. Many have come to us for Tracts and Bibles, which we could not supply. We gave away all we had to spare. When they return from hunting they have leisure for reflection, and reading, if they had it, which might result in the salvation of their souls. A missionary might do good here, one who would be willing to come and live as they do. O, how many missionaries are wanted who will go out into the highways, and hedges, and compel sinners to come into the kingdom of God.

Your affectionate daughter,
NARCISSE WHITMAN.

ROMAN CATHOLIC RELIGION.

The following extract on the present state of the Catholic religion, and measures for promoting it is from Orville Dewey's late work, published by the Harpers.—*Watchman*.
"There may be a sect in our country and a very large and flourishing sect denominated the Catholic; but it is not, and never can be, the despotic institution that it has been in other countries. Its power over its own members must constantly decline. Then, as to its means of propagating its faith, the report of immense appropriations for this purpose by the mother church, was never anything, I believe, but rumor; it is not of a nature to be verified; and the exchequer of Rome is too poor to give any color of probability to the statement."
When so many stories of slender credibility are told about the Roman Catholics and their religion, and when a writer so respectable as Mr. Dewey makes such statements as these, it is time to look into the matter, lest the most perfectly authenticated facts should come to be disbelieved.

There is now on our table a pamphlet of 133 pages procured in Rome, and transmitted to this city by a gentleman well known to us, and knows very well how to get hold of authentic information. Its title is, *Annali dell' Associazione della propagazione della Fede No. xxviii*. In English, "Annals of the Society for the Propagation of Faith, No. 28." The imprint on the last page of the cover is, *Roma nel Collegio Urbano*, 1833. The license of the Pope's Censorship of the Press, on the last page of the pamphlet, is in these words:

Nihil Obstat
Raphael Fornari Censor Theol. Deput.
IMPRIMATUR
F. D. Buttaioni S. P. A. Magister.
IMPRIMATUR
A. Piatta Archiep. Trapesunt Vicesgerens.

This, we think, may be regarded as something more than 'rumor.' From it we take the following statement respecting the finances of the institution.

Amount of money received in the year 1831.

Balance remaining in the treasury,	fr. c.
The Central Council of the North, residing at Paris has received the following amount:	
From France,	135,100 67
From Foreign parts,	14,429 23

The Central Council of the South, residing at Lyons, has received:

From France,	157,859 68
From Foreign parts,	1,547 90
	320,104 80

The appropriation of this charity assigned for the several missions is as follows:

For the missions to Asia and the Levant the sum of	145,600
Viz. To the seminary for foreign missions for the missions of Su Thuen, in China, to Torquin, in Coel, in China, to Siam and Malabar, on the coast of Coromandel,	84,000
To my Lord Bruguiere, Vicar Apostolic of Corea,	5,600
For the missions of China, of the Archipelago, and of the Levant, under the direction of the Lazarists,	33,800
To my Lord Corressi, Latin Vicar Apostolic of Constantinople,	2,500
To the Archbishop Primature of the Armenians, at Constantinople,	2,400
For the missions at Babylon and Is-pahan,	8,400
For the missions at Thibet,	2,800
For the missions to Ava and Pegu,	2,800
	145,600

For the missions to America, the sum of

Viz. To my Lord Whitefield, Archbishop of Baltimore,	5,600
To my Lord Necker, Bishop of New Orleans,	5,600
To my Lord Dubois, Bishop of New York,	5,600
To my Lord Benedict Fenwick, Bishop of Boston,	14,000
To my Lord Flaget, Bishop of Bardonia,	14,600
To my Lord Fenwick, Bishop of Cincinnati,	5,600
For Ohio,	14,000
To my Lord Rossati, Bishop of St. Louis, in Missouri,	33,600
To my Lord England, Bishop of Charleston,	11,170
To my Lord Porter, Bishop of Mobile,	16,800
To my Lord Provancher, Bishop of Jolupolis, for the Mission at Hudson's Bay,	8,400
To my Lord MacEachern, for the mission to Nova Scotia,	2,800
For the mission to the Sandwich Islands,	3,370
For the mission to Philadelphia,	500
	146,040

The expense of transacting the business, and printing the Annals of the Society, has amounted to the sum of

20,871 70
Balance in Treasury,
320,104 30

It seems, then, that in 1831, nearly thirty thousand dollars were appropriated for the support of missions in America, and nearly the whole for Missions in the United States. It appears, too, that this sum was raised by contributions, chiefly in France, for this express purpose; so that the poverty of the Pope's Exchequer has nothing to do with the subject. Then there is the Leopold Foundation, in Austria, which raises, we think, still larger sums, and of whose proceedings we have equally authentic information. Besides, societies have been formed, and have raised money for the same purpose in Italy. And moreover, several monarchs, among whom were the King of Naples and Charles X. of France, have made certain expensive gifts, which are publicly known. If, in addition to all these, there have been appropriations, "not of a nature to be verified," the sum total must be very considerable. We doubt, however, whether they do, or can do, much in this way, without our knowing, very correctly, what is done, and how it is done.

We subjoin, from the same work, though we have published it once before, bishop Fenwick's report of the increase of Roman Catholics in Boston, for forty years.

Years.	Baptisms.	Marriages.	Deaths.	No. Cath.
1790	28	2	1	169
1800	27	9	7	230
1810	63	17	15	239
1820	207	46	53	2120
1830	576	127	176	7919

The number of communicants at the jubilee last preceding this report, he states to have been 2278. The increase was, doubtless almost wholly by emigration.

It will not do, because some vague and doubtful stories are told, to call in question, all that we know of these operations. Men have their eyes upon these matters, who are acquainted with the sources of correct information, and who know the difference between evidence and "rumor." What we have given now, is given only as a specimen. If need be, we can furnish more.—*Boston Recorder*.

SHILOH BAPTIST ASSOCIATION,

Met at Swift Run meeting house, Orange Co. on Sept. 2d and 3d, 1836. Elder Cumberland George, Moderator, and William Slaughter, Jr. Clerk. The introductory sermon was delivered by Elder Barnett Grimsley, from Psalm lxxii 9.

In this association there are 21 churches, and 2,609 members. Added by baptism, 93. In 1832, over 800 were added—a mournful contrast. Owing to the large number dismissed, the association has suffered a diminution, during the past year, of 69 members.

The following preamble and resolution was adopted:

Whereas, the American Bible Society has, by a recent enactment, virtually cut us off from the privilege of co-operating with them, on the foreign distribution, therefore

Resolved, That we recommend our brethren to withdraw their support from the American Bible Society, and to encourage the Virginia and Foreign Bible Society, recently formed by the Baptists in Richmond.

A domestic missionary society has been formed by the churches in this association, to supply their own destitution, for which object a

subscription has been made, and a committee appointed to look out for missionaries. We trust that they will be successful in obtaining faithful and competent laborers, whose efforts shall be blessed to the strengthening and building up of the churches, and in winning many souls to the love and obedience of the truth as it is in Jesus.

The next association will be held at Mount Salem, Rappahannock county, on Saturday before the first Lord's day in September.

Religious Herald.

For the Christian Secretary.

Mr. Editor,—

By request of the President of the Connecticut Branch of the Baptist General Tract Society, and in compliance with my own inclinations, I ask leave to republish in your paper the names of the County Agents of said Society, and to invite the attention of the brethren to the duties of their agency.

The agents are,—

Rev. G. F. Davis,*	Hartford Co.
" Geo. B. Atwell,	N. Haven, "
" A. M. Smith,	N. London, "
" William Dennonson,	Fairfield, "
" Tubal Wakefield,	Windham, "
" Silas Ambler,	Litchfield, "
" Alfred Gates,	Middlesex, "
" William Bowen,	Tolland, "

The business of the agents, as they and the public are aware, is to collect funds, and to endeavor to excite and sustain an interest in the Tract cause. In behalf of the Society we would as above intimated, affectionately invite the brethren to the performance of the duties of their agency, in their respective counties, as soon, and as expeditiously as can meet their convenience. No difficulty, we believe, has been experienced by county agents heretofore, who have given their hands to the work, in obtaining considerable money for the Tract cause; but in order for this, personal visitation of the churches and congregations is almost indispensably necessary, and this can be mostly accomplished by ministerial exchanges, provided they are set about in season; taking up collections, or subscriptions, or both, as may be thought best. And here allow us to say, much trouble is saved to all concerned by paying subscriptions in hand.

We also take this method to invite our brethren throughout the State to give to this object when called on by the county agents, or to give spontaneously if not called on. Dear brethren, we are aware there are many calls, and we do not ask you to give all you have to bestow, to the Tract cause—we do not ask you to withhold from the feeble churches, or the Bible cause, the Missionary cause, &c., for the purpose of giving to the Tract cause; but we ask each brother, and sister, and friend, to make up a judgment how much, as stewards of God's bounties, he or she or they ought to give for all benevolent objects the present year, and then to give to our object what he believes is its due proportion, and no more. The Baptist General Tract Society is doing much good, and if its means were more ample, could do much more good than it now does.

Persons who contribute to the Connecticut Branch can have half their purchase money returned to them in Tracts, if they choose; (i. e. 7 1-2 pages for one cent will be returned)—these can be obtained through the county agents, or directly of the general agent, Mr. Gordon Robins, at the book store of Messrs. Canfield & Robins in this city. In case of sending here, it would be best for persons to take a certificate from the agent, stating the sum they have contributed,—said certificate to be forwarded to Mr. Robins, as their order for the Tracts. Where a collection has been taken in any place, one certificate will be made for the whole collection, on which the Tracts can be drawn, and friends can divide them according to their contributions, or dispose of them in any way they may please; one certificate can in the same way be made to answer for several subscriptions and donations.

Thus, dear brethren, we present you two ways of doing good—one moiety of your bounty goes to aid the Baptist General Tract Society in sending these little messengers of mercy to Burmah, to Germany, to the great West, &c. The avails of the other moiety you can have to do good in your own families, or distribute among your friends and neighbors, some of whom are doubtless destitute.

Should any contributors choose not to receive Tracts, their whole donation will go to aid the operations of the parent society. If any friends wish to designate the particular destination of their bounty, (as the Western Valley, Burmah, &c.) they can do so, and it will be thus applied. But perhaps the more excellent way of giving, unless persons have a very special wish, is to leave our different benevolent Boards to apply their funds where they are most needed.

In conclusion, we ask all our brethren and the friends of Zion generally, to remember our Tract cause in their prayers to Almighty God. In behalf of the Connecticut Branch of the Baptist General Tract Society,

GEO. O. SUMNER, Sec'y
of said Branch.

Hartford, Dec. 23, 1836.

P. S. Persons wishing for Tracts should designate what Tracts they wish, and how many of each kind—or if those by whom they send will make the selection here, the same purpose will be answered.

* Deceased.

For the Secretary.

YOUNG MINISTERS.

Mr. Editor,—

I said in my last that we wanted that spirit and power in the sacred desk which would make people go away feeling that they had not a word to utter. I repeat it. We want no compliment, but the silence which deep feeling creates; unless that silence be too deep and strong to contain itself—be broken by its own internal power, into repentant sighs and tears,

as the Volcanic mountain bursts with the expanding element that lives within itself. True it is, that in us there is no efficiency. On the Holy Spirit are we entirely dependant, and this we must never forget. But I have been thinking of the deep feelings which have, at different periods in the history of our race inspired the eloquence of men, when the fate of their country, or that of their own persons, their wives, and children, have hung on the decisions of the hour. What son of America has not felt the blood heating and starting in his veins, as he has perused, or heard the school-boy rehearsal of certain speeches uttered by our Fathers, and indited by the events of the Revolution? When Patrick Henry said, 'The war is inevitable,' and cried, 'let it come; I repeat it, sir, let it come,'—when John Adams said, 'All that I have, all that I am, and all that I hope in this life, I am now ready to stake upon this measure; and I leave off as I began, that live or die, survive or perish, I am for the declaration,'—then there was meaning and power in words—men felt that they had momentous interests at stake, and that it would be sin against God and conscience to refuse to hear. Like an electric shock, the instantaneous thrill sprang from heart to heart—no listless air, or languid look, or folded arms were there.—And why is it that the ambassador of heaven, standing

"On a narrow neck of land,
Twist two unbounded seas."

finds no such power in words? Whence that magical sway over human hearts and deeds? Was it in the men? Had they intellectual or oratorical powers above all other men? Had they scope of thought, or command of language unrivalled in the present age? We think not. No; much as we venerate the names we have written, we hazard the assertion that minds equally strong, and imaginations equally vivid are now in active being all up and down the land. Was it in the subject? And was the temporal salvation of America indeed a subject of so much more importance than the rescue of an immortal being from the eternal torments of hell, and his everlasting increasing bliss amid the glories of heaven? And when to one, we add whole congregations of deathless souls, and bring into the account coming generations and unborn millions over whom these auditors will exert an influence, more or less direct, to their weal or woe forever, have we a theme of so much less interest and weight than had the founders of the revolution in their struggle against foreign oppression? Surely, no Christian will admit it. In what then was that power? It was neither in the men, nor the subject. Was it in the occasion? A memorable occasion, truly. But look over your congregation, where the tenderest ties of our nature, of parent and child, brother and sister, husband and wife are momentarily exposed to a separation that all eternity must widen, remember that on the use they make of the truths you utter, their everlasting destinies are soon, perhaps in a moment to turn—and what an occasion too is this! Another hour allowed you, ere Time bears your hearers into the bosom of death; and what adds incalculably to the interest of that hour, the mass of them are utterly indifferent, are morally, if not mentally asleep! O, if there is an occasion which to the pious accountable christian should surpass every other in interest, it is one like this.

The power with which the words of Adams and Henry were fraught, had not its exclusive origin in the men, or the subject, or the occasion, but in the interest they felt in what they were saying. The whole soul was there, visible, almost tangible. Who cannot see it? Hence the magic, and the effect,—the instantaneous thrill, and successive immediate action. And herein, always, is the success of the orator. Real eloquence, a great man has said in truth, does not consist in words. It cannot be brought from far. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way, but they cannot compass it. Affected passion, intense expression, the pomp of declamation all may aspire after it; they cannot reach it. Nor will mighty subjects or momentous occasions avail any thing without the soul. It surely comes, as Daniel Webster says, if it comes at all, like the out-breaking of a fountain from the earth, or the bursting forth of volcanic fires—with spontaneous, original native force. And when our young ministers learn to take the interest in their subjects, which other men take when they speak successfully, then too will they be heard, and heard for heaven. Let the congregation but see that the preacher is interested, and they will be interested too. Let his soul be seen in a glow, and theirs will catch the fire. Nor need it be a wild enthusiasm—mere passion and noise. No, it must not be. For then intelligent minds are disgusted, and the effect is counteracted. Sound discretion must guide, what eternal truth and deep overpowering feeling shall dictate. In well balanced minds it will guide it. No one accused Patrick Henry of mania or fanaticism. And yet, according to the interest a man takes in what he says himself, is the force of his language, and the effect it produces. Here is the secret of eloquence. When will our ministers learn it?

Reviews.—A gentleman in this city allows us to make the following pleasing extract of a letter to him, dated Worcester, Mass. Dec. 20, 1836.

"God is pouring out his spirit in this place in the hope in the Baptist Society. Within a few weeks twenty-seven have been baptized; it is spreading among our neighbors. In Milbury, (a town 7 miles South of this,) above forty have been, we hope, saved within a few weeks. A Baptist church is to be constituted this week, and most of the converts will probably unite with it, to God be all the glory." J. M.

At Saco, Me., ten have been baptized within a few weeks; others have indulged hope, and many of the Bible class and Sabbath school are religiously impressed.

The church in Walton, Pa., are enjoying a revival. Many, whose heads are white with age, as well as youth and children, have submitted themselves to Christ and been baptized. There is a revival in Ches-

ter, Vt., in which twenty-six have already been baptized. At Lowell, Ms., eight have been lately added to the Free Will Baptist Church; fifteen were hopelessly converted in New Market, N. H.; and the revival in Effingham, N. H., continues—three having been recently baptized.

Extract of a letter from the Principal of the Connecticut Literary Institution, dated
Suffield, Dec. 19, 1836.

MY DEAR BROTHER.—Our Institution is full this term, and I fondly hope that God will again revive his work among us. Our meetings are interesting and solemn; and the brethren seem to have a spirit of earnest prayer, for the special influences of the Holy Ghost. We need the prayers of our brethren and friends, that the institution which they have erected, may be a blessing to the church and the world. O that it might be a nursery of piety, as well as of science, and that the dear youth who are now with us, without a Saviour, might, at the close of the term, return to their friends and companions, with hearts reconciled to God through the merits of the Redeemer. For this object would I constantly labor—for this would I incessantly pray.

With Christian affection,
I am yours,
Wm. H. SHALER.

WINDHAM COUNTY BAPTIST ASSOCIATION.—Church, 12; ministers, 13; communicants, 1012; added by baptism during the year, 45.

The following is among the resolutions adopted: On Slavery.—Resolved, That Slavery as it exists in the United States of America, is an evil unparalleled in the known world, and should be counteracted by all the moral influence of the Christian Church.—*Fr. Telegraph.*

CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 31, 1836.

At the late meeting of the Board of the Convention, in view of the famine state of many of our destitute churches, and the exhausted condition of our Treasury for Domestic Missions, it was determined, in conformity with the act of the Convention directing the Board to such a course, to appoint a brother to visit among the churches in this State, and lay before them the languishing condition of the cause of Domestic Missions, and ask them for help.

It was desired by the Board to obtain a suitable man to travel in this service permanently, as a missionary to the destitute; while at the same time he should spread this subject before the churches, and receive their liberality. The whole object could not be attained at the present moment, so far as permanency is concerned; but the Convention were happy in securing the services of our highly esteemed brother, George Phippen, for a few months, who has entered on the duties of his appointment, and we trust our brethren will cheerfully co-operate with him in his highly responsible and important work.

Brother Phippen has also in charge to attend to the interests of the Education Society. It is hoped no foreign objects will be obtruded by agents from abroad upon the attention of the denomination, as we feel disposed to attend to our own affairs without help from abroad.

To the Editor of the Christian Secretary.

DEAR SIR,—I should not wish to add pleasure to the friends of education to learn, that the first Baptist church in Suffield have kindly consented to release their respected Pastor, brother James L. Hodge, from his parochial duties for a few weeks, that he may circulate among the friends of the Suffield Institution in this State, for the purpose of obtaining funds that will enable the Trustees of the Institution to finish, and suitably furnish the building, for the accommodation of our children and others sent there to receive mental and moral training. Every friend I doubt not will unite with me in the hope that brother Hodge may find his way prosperous, and that our brethren and friends will cheerfully give their aid to this noble enterprise.

I speak and act with the more confidence on this subject, from the assurance I feel, that the Principal of the Institution possesses the confidence of all, as highly qualified to prepare our sons committed to his care, for usefulness—and also that brother Hodge goes out to perform this service without fee or reward, except his actual expenses, which in his case will be but a trifle.

ONE OF THE FRIENDS.

N. E. SABBATH SCHOOL UNION.—We are sorry to see that our brethren at Boston should, for any reason, so repeatedly misunderstand, and of course misrepresent, the ground taken by the Christian Secretary, in reference to the above Union. We have objected solely to the raising a fund of \$20,000 for the purpose of manufacturing S. S. Books. We have never objected to the Union, nor to its objects, but have given an opinion only that a \$20,000 fund is not necessary to the existence or ability of the Union to furnish what books are needed.

As we have no ver been asked, so we have never said, what amount we should be willing to advocate.

The Muskegon Baptist Association, Ohio, has declared non-fellowship with all slave holding Associations and all who correspond with them. If Baptists would take more pains to find out the real nature and design of Associations—of churches when constituted and conducted on Baptist or scriptural principles, they would find no occasion for such measures. Mere correspondence does not imply fellowship or approbation with all that is done by each body of its individual members. The power of declaring non-fellowship rests exclusively with each church, who should never go beyond scriptural authority and example in acts of discipline. Associational correspondence should be understood as not necessarily including strict fellowship.—*Pi. necr.*

APPROPRIATE ANSWER.

MEANS AND METHOD OF REVIVAL.

Said a member of a church to his pastor—What can be done to promote a revival of religion among us?

"We must have an increase of personal piety—we must each one begin at home in his own heart, and cultivate more eminently the spirit of humility, of penitence, of faith, of self-denial, of devotedness, of prayer; and then these little streams all running together will make a revival, and sinners around taking knowledge of the followers of Christ that they have been with him, will, like the jailer of Philippi when he heard Paul and Silas singing praises to God at midnight, be awakened and constrained to ask of revived Christians—'Sirs, what must we do to be saved?'"

This answer to the above important question deserves serious consideration. It proposes what will be effectual.—(*Hartford*) Watchman.

General Intelligence.

CONGRESS.

SENATE.

Mr. Ruggles offered the following resolution, which was agreed to.

Resolved, That a Committee of five be appointed to examine and report the extent of the loss sustained by the burning of the Patent Office; and to consider whether any, and what measures ought to be adopted to repair the loss and to collect such evidences of property in patent inventions, as the destruction of the records and drawings may have rendered necessary for its security, and to report by bill or otherwise.

The Committee was ordered to be appointed by the Chair, and the following gentlemen were appointed, Messrs. Ruggles, Prentiss, Strange, Porter, and Bayard.

TREASURY ORDER.—The Senate proceeded to the consideration of the Special Order, being the joint resolution introduced by Mr. Ewing of Ohio, to rescind the Treasury order of July 12th, when

Mr. Benton addressed the Senate in reply to Mr. Ewing, in defence of the policy of the administration in reference to the currency, and more especially in regard to the Treasury order. He continued to address them until near 4 o'clock, when the Senate adjourned.

In Senate, on Thursday, a message was received from the President, in relation to Texas. The message created considerable interest, and was generally approved. The following extract will show the President's views.

"The title of Texas to the territory she claims, is identified with her independence; she asks us to acknowledge that title to the territory, with an avowed design to treat immediately of its transfer to the United States. It becomes us to beware of a too early movement, as it might subject us, however unjustly, to the imputation of seeking to establish the claim of our neighbors to a territory, with a view to its subsequent acquisition by ourselves. Prudence, therefore, seems to dictate that we should still stand aloof, and maintain our present attitude, if not until Mexico itself, or one of the great foreign Powers, shall recognise the independence of the new Government, at least until the lapse of time, or the course of events shall have proved beyond cavil or dispute, the ability of the people of the country, to maintain their separate sovereignty and to uphold the Government constituted by them. Neither of the contending parties can justly complain of this course. By pursuing it, we are but carrying out the long established policy of the government—a policy which has secured to us respect and influence abroad, and inspired confidence at home."

Horse.

Wednesday, Dec. 14.—The third Resolution referring to the Committee on Ways and Means so much of the Message as relates to Finances, and every thing connected therewith being under consideration:

Mr. J. Q. Adams moved to amend the same by adding thereto the following, "except so much as relates to protective duties," and also by adding a resolution referring so much of the message as relates to a reduction of the Tariff to the Committee on Manufactures.

Mr. Adams, in support of his motion, stated that he felt it to be his duty, in his situation as Chairman of the Committee on Manufactures, to watch over the interests committed to his charge. He was sorry to say that neither the message nor the resolutions referring its several topics, took any more notice of these interests than if they had no existence. He was free to admit, and it was acknowledged by all, that some reduction on many articles, was proper and necessary.

After some further discussion the first amendment was rejected.

The motion of Mr. Adams to amend the resolution so as to refer the subject of protective duties to the committee on manufactures, was agreed to, and the resolution as amended was concurred in.

The following specimen of Popery in France, is extracted from a Paris paper:

JE-UIT IN A MASS HOUSE.

Mr. Jay is a liberal, who holds the situation of mayor of Montbel de Gelat. The mayor went to church on Easter Monday, when, to the astonishment of all present, the rector refused to say mass while Mr. Jay was in church. A scene of confusion ensued—his honor, the mayor, throwing over himself the official scarf, commanded silence and restored order. The priest then came out of the vestry with his canonicals, and ascending the altar, with a loud voice, "I authorize the females to go in a body to the seat of M. Jay, to take him from it by force, and put him out of church—I will answer for the consequences." About one hundred women then made a rush towards the pew, and his honor, the mayor, aided by about twenty friends, made gallant fight, in which some caps and frippery must have suffered, and finally the women were beat off. The mayor ordered the priest to go on, and the priest, finding it necessary to proceed, said, "My friends, I thank you for your conduct; though you have been prevented from succeeding, I am equally sensible of your intentions. This disorder has been occasioned by M. Jay—he is capable of any thing. I have sufficient cause for expelling him from the church. He has my sovereign contempt."

Post Office Department.—The long annual report of the Post Master General is published, and shows a surplus of money in hand to the amount of \$300,000. The present number of the Post Offices in the United States is 11,100; miles of Post Road in July last, 113,264; miles of actual transportation, 27,578,620. Revenue of the year ending 30th June last, \$3,398,455 19; expenditures, \$2,755,623 76. Excess of revenue over expenditures, \$642,831 43. The Post Master General recommends a reduction on letter postage equal to about 20 per cent. on the present rates, a gradation of newspaper postage according to the size of the sheets; that on small sheets being less than at present; and that on large sheets more.

Mrs. Madison is one of the most interesting women of her age. While her husband was secretary of State under Mr. Jefferson, and afterwards while he was President, she was, *nomine contrainte*, at the head of refined and fashionable society at Washington; and during the war, had no inconsiderable agency in advising and urging upon the members of her husband's Cabinet many of the most effective measures for its vigorous prosecution. It is said to be her intention to

return to Washington city, and make it the place of her future residence. She was always much attached to the National Capitol. She was remarkably well just before her husband's death, but that afflictive event had upon her feelings, her appearance, and her health, the effect which was to have been anticipated.—*Post.*

Another Invention.—A newly invented rifle gun has recently been tested by competent men, and pronounced perfect. By the description of it, one would suppose it not only a labor-saving, but a full-saving machine; for it is said to have nine chambers, (each, we suppose, containing a charge of powder and ball), and that ten grains of powder sent a ball 150 yards, through an inch board and against a brick wall behind it, with such force as to flatten the ball.

It has been said the inventor has sold his patent right for the whole country, for \$300,000.

Substantial Gratitude.—An African Prince, called Cock boat, who had with a great number of his countrymen been captured by a slave, and subsequently recaptured and restored to liberty by Capt. Sudbury, of the English Navy, lately as a token of gratitude for the liberty he had restored to him, sent to Capt. Sudbury a consignment of gold dust worth 13,000 pounds sterling, (equal to 62,000 dollars), showing that his heart was in the right place, and that his golden means were equal to his gratitude.

Duty on Spirits.—The Journal of Commerce intimates the propriety under present circumstances, of repealing the duties on foreign Spirits, and says, that during the last week 2,600 bushels of foreign rye were sold in one lot for distillation at 142 cents a bushel. Almost all the rye which has been imported in such great quantities during the last twelve months, has gone to the distillery. Most of our domestic supplies have gone the same way, and so has a very large proportion of the Indian corn. Thus the bread stuffs which are imported to supply the deficiency of our own crops, are snatched away and transformed into aggregates of the distress which already exists.

Foreign Wheat.—The Baltimore weekly review of the market states, that the imports of foreign wheat in that city, during the present month, has been 43,402 bushels, and that the whole import since the first of the year has been 163,468 bushels.

We are told that there are about 18,000 bills, of flour detained at various points on the Erie canal by the ice; and that this large quantity, (chiefly from Ohio) will not be enabled to reach a market, in consequence of the early withdrawal of the line boats. It has been also, we understand, a source of complaint that the line boats were drawn off, as soon as the flour belonging to owners in this State had been brought down; and that there was no disposition to continue the usual facilities of transportation, lest the increased quantity might cause a reduction in the price of the article. We have no personal knowledge of the facts, nor will we believe the institution as yet; but we are certainly not unwilling that the whole truth should be told, but whom it may.—*Albany Argus.*

Life Saver: Useful Invention.—A few days ago we received the following note from the inventor of the above named life preserver.

"Sir,—You are invited to call at 211 Pearl street, and examine a life spar, or Balsa, lately invented by S. J. Armstrong, of Roxbury, Mass. This spar is intended for the purpose of saving lives in case of fire, or shipwreck at sea. Your attention to this will much oblige.

S. J. P. Armstrong.

The spar is twenty-five feet long and thirty-six inches in circumference, of a cylindrical form, composed of the strongest twine duck, and covered by its lining and exterior with India rubber. It is further stated that one of these spars will support and save twenty-four persons. It can be inflated with very little effort, and transported with the greatest ease. When a boat is leaky, two of these spars attached to either side of the boat, will enable it to buffet the most severe storm, after the vessel itself can afford no safety.

Message.

Labor Lost.—Matsell was occupied for two years on a treatise, to prove that the use of glass for windows was unknown to the ancients. Fifteen days after the publication of his folio a house was found in Pompeii, all of whose windows were paneled with glass.

The Chicago American estimates the damage done to vessels and cargoes at the pier and on the lake, by the gale of 10th Oct. at from 150 to \$200,000.

Acident on the Worcester Rail Road.—On Saturday, in consequence of the rain and sudden thaw having covered the rails with gravel, the engine ran off the track, at Newton, broke the shaft, upset, and fell down the bank bottom upwards. The baggage car was broken to pieces, and the engine man somewhat injured—the passengers escaped unhurt.

Fire at Washington.—The dwelling house of the Rev. Obadiah B. Brown, almost opposite the ruins of the Post Office, Washington, took fire on Monday, and was partly destroyed.

We understand that the Surgeon Dentist, Aldis Brainard, who recently married a respectable young lady of this city, and was indicted for having as many wives as a Sultan, has been found guilty at Anderson Court House, S. C., and sentenced to a fine of \$100, and two years imprisonment in a dungeon.

We understand the history of this man's success with the ladies will be published, from which bachelors may take lessons and girls a caution.—*Augusta Cour.*

The Steam Whistle.—Mention has been made several times lately of a new contrivance for giving the alarm to people who cannot be trusted to their own eyes and caution in the vicinity of Rail roads. Its effects is thus described in one of the papers:

"The Locomotive has one contrivance of a most peculiar character. It carries a brass whistle, which is blown by the steam whenever any animals come upon the track or a cross road is passed. No words can describe the shrill, wild, and unceasing sound produced by this arrangement. In going through the woods the noise is peculiarly startling, and it can be heard for miles."

Slave Market.—The Mississippi Banner says,—"The slave market is overstocked.—In a vast every county of this State, we understand a large number of slaves of both sexes, are to be found waiting a market. The high prices asked, and the scarcity of money, precludes the probability of speedy sales."

The Centre of the Earth.—The deepest mine in Great Britain is that at Monkwearmouth, 1594 feet below the surface. Prof. Phillips of York, who descended into it, ascertained that the temperature increased in proportion to the depth, confirming the prevailing theory, that the centre of the earth is a mass of liquid fire.

There has been another terrible fire at Quebec—from fifty to fifty houses burned, and over one hundred families deprived of shelter. Subscriptions have been opened, and sermons delivered for the benefit of the sufferers. Estimated loss \$200,000. Insurance about \$25,000.

Methodist Papers.—While the district Methodist papers are enlarging their dimensions and extending their efforts to obtain intelligence and other means of improvement, some of those that are under the control of the General Conference are curtailing their sheets and using larger and cheaper type. One reason is, that the latter are carried on partly for the purpose of making money; the former mainly to diffuse information.

N. Y. Evening Lat.

The Seminoles according to authentic advices, lost 46 men in the skirmishes of the 13th October; 20 on the 16th November; 25 on the 19th, besides a number supposed to have been carried off by their comrades, and full 40 on the 10th. At this rate they will soon be exterminated or compelled to surrender. The loss of our troops in these different affairs was 11 or 12 killed, and including 4 drowned and about twice as many wounded. No troops ever conducted themselves in a more soldier-like manner; and none, we had almost said, ever had a more arduous duty to perform. At one time they have to wade a river, again and again they charge into the deepest thickets of an invisible enemy, up to their knees in mud and water—

then they encounter hand to hand, or perhaps make fatiguing marches, through almost inaccessible places without finding an enemy, or perchance are suddenly saluted by a volley from an unseen foe. It is to be hoped both for their sake and that of the miserable Indians, that the war may soon be terminated.—*N. Y. Jour. of Com.*

From the South Western Frontier.—Extract from a letter written by an officer of the army, dated Fort Jessup, Louisiana, Oct. 24.

"The troops on this border have gone into winter quarters; nine companies at Fort Jessup, four at Camp Sabine, where they are building huts; and three have taken a new position in the Cad-do country, and are also hunting. Every thing in this neighborhood and in Texas is at present quiet; and peace reigns undisturbed on the border, notwithstanding the many efforts that have been made to disturb it. The troops at Nacogdoches remain as heretofore and consist of nine companies. The militia have been wisely stopped by the president; whose high and dignified course in the cause of neutrality, and national faith, is responded to, by almost every officer in this army—much is due to Mexico; and the United States owe it to themselves, to be strictly neutral; and to avoid a useless foreign war."

Texas.—Santa Ana is released from confinement, and on his way to Washington City. He has given the Texian government a bond for \$200,000, and to ratify their independence, and stay all hostile proceedings against them by the Mexicans.

By the latest advices from Mexico, it seems that a large force was collecting from different points, some of which were on their way, and all to attack Texas in conjunction. It is doubtful, however, whether they will effect much for the want of union, talent, and means.

Wreck.—The brig America, bound to New York, from Madison, Ct., struck a rock in L. I. Sound, on the night of the 20th inst., about ten miles from Sands Point. The brig bilged, and is a total loss. The captain and passengers were taken from the wreck by the steam boat Ben Franklin. The brig was insured for \$3,000, about one third her value.—*Courier.*

Sad Disaster.—The steam packet Dolphin, while stopping for a pilot on St. John's Bar, Florida, burst her boiler and killed fifteen persons; among which number was Col. Brooke, of the U. S. Army.—*Id.*

Extensive Robbery.—From the Baltimore Patriot, we learn that on the 22d inst. a trunk containing \$12,000, was cut from the stage, on the passage from Richmond to Lynchburg, Va. A reward of \$5,000 is offered for the money and thief.—*Courier.*

A very handsome Synagogue has recently been erected in Cincinnati, by the worshippers of the Jewish persuasion in that city; it being the first building erected for such a purpose in the western states.

There are types of 56 oriental dialects and 10 of European nations, in the royal printing office at Paris. The presses of this establishment will work off 271,000 sheets per day, or 9,266 volumes of 36 sheets each.—There are 250 hands employed.

A Treaty has been concluded between England, France and Spain, conceding each to each a mutual right of search, with a view to the total suppression of the slave trade carried on under the Spanish flag.—This alliance had hitherto been confined to England and France. The accession of Spain to the league will secure the suppression of the nefarious traffic which has constantly been carried on between Cuba and Africa. It appears that the United States were solicited to join the league but declined on the ground that they would thereby yield the right of search, which right of search was so liable to abuse at we had experienced.

MARRIED.

At Suffield, by the Rev. James L. Hodge, Mr. Carlos Nichols, of Long Meadow, Ms., to Miss Roxana Winchell.

At Suffield, by the same, Mr. Alvin Lewis, to Miss Maria M., daughter of the late Dea. L. J. King, all of Suffield.

At East Hartford, by the Rev. Mr. Spring, Mr. Samuel Elmer, of East Windsor, to Miss Dorcas Pratt.

At Middletown, by the Rev. Mr. Cookson, Mr. Abel Humerson, of Suffield, to Miss Mary G. Jewett, of Middletown.

At Westfield, Mass., Mr. Ezekiel A. Rice, of Meriden, Conn. to Miss Rebecca Bull, daughter of Mr. Joseph Bull.

DIED.

In St. Francisville, Louisiana, Nov. 8th, Mr. David Marble, aged 44, formerly of Ct. and son of Dea. Solomon Marble, of Millbury, Ms.

In this city, Mr. William Tibbals, aged 35.

In this town, Mrs. Abigail Spencer, aged 85, relict of Mr. Ashbel Spencer.

In this city, Mr. Albert T. Robbins, of Vermont, aged 24.

In this city, Mr. Oliver R. Terry, aged 25.

At Windham, on the 14th inst. Samuel Gray, Esq. aged 56.

At Preston, Mr. Thomas Reynolds, aged 34, formerly of North Stonington. He was a soldier in the revolutionary war.

At Middletown, Mrs. Clarissa Johnson, aged 46.

At New Orleans, on the 7th inst. Mr. Giles Kirby, aged 28, formerly of this city, and printer of the New Orleans Eve. Times.

At Rocky Hill, on the 8th inst. Mr. John Marsh, aged 21.

At Middletown, on Friday last, Mr. William Banks, aged 35.

NOTICES.

NOTICE.

The Middlesex County Baptist Ministerial Conference, will hold their next meeting at the house of Rev. J. Goodwin, in Westfield, (Middletown) on Tuesday, the 3d of January, 1837, at 10 o'clock, A. M.

H. WOOSTER, Sec'y.

Deep River, Dec. 23, 1836.

NOTICE.

The Ashford Baptist Ministerial Conference will hold its next quarterly meeting at the house of Br. S. Barrows, in Tolland, on Tuesday the 10th of January next, at 1 o'clock P. M. Br. W. Bowen to preach and Br. N. D. Benedict his substitute.

L. GAGE, Sec'y.

Ashford, Dec. 28, 1836.

CONNECTICUT BRANCH AMERICAN TRACT SOCIETY.

The annual meeting of this Society for the choice of officers, will be held on Wednesday evening next, at the Centre Lecture Room, at 6 o'clock.

There will be an adjourned meeting held in the Centre Church on Sunday evening the 8th January, 1837, at half past 6 o'clock, at which the Annual Report of the Directors will be read, and addresses made by several gentlemen.

CHARLES HOSMER, Sec'y.

Dec. 31, 1836.

THE MIDDLESEX COUNTY TEMPERANCE SOCIETY.

Will hold their next meeting at Millington, (East Haddam), on Tuesday, the 7th of Jan. 1837. Delegates will meet at 11 o'clock A. M. Public address at 12 o'clock, P. M.

H. WOOSTER, Sec'y.

Deep River, Dec. 28, 1836.

UNION BAPTIST ASSOCIATION, N. Y., AND CONN.

At the late session of this body, the following resolution was adopted, viz.

"Resolved, That a general meeting of the brethren of the several churches of this Association, be held on the 3d Wednesday in January next, at 10 o'clock, A. M. for the purpose of Divine worship, and mutual consultation on the best means for advancing the prosperity of the churches composing this body, and increasing in union, and vigor, and activity, in promoting the cause of the Redeemer in the great 'field'—the world."—[At the request of the church in Paterson, N. Y., this meeting was appointed to be held with them.]

It is hoped that the churches will all be represented on that occasion, not only that the interesting subjects presented in the resolution, may have due attention; but that delegates may be appointed to attend the Bible Convention, and the 6th Annual Meeting of the American Baptist Home Miss. Society; to be held in Philadelphia, in the latter part of the ensuing April.

J. G. COLLOM, Clerk.

NOTICE.

The next quarterly meeting of the North Branch of the Tolland County Temperance Society, will be held at Willington on Tuesday, the 10th of January next, at 1 o'clock P. M.

EZEKIEL MARSH.

Ellington, Dec. 30, 1836.

CARD.

The subscriber presents his grateful acknowledgments to the church and congregation, under his pastoral care for the liberality in contributing 100 dollars to make him a Life Director of the Connecticut Baptist Bible Society, and 50 dollars to make him a Life Director of the New England Sabbath School Union; praying that He who has taught them to devise liberal things will bless them in all the labor of their hands, and grant them, besides, those showers of grace which will cause them to abound in all the fruits of righteousness.

JER. CHAPLIN.

Willington, Dec. 23, 1836.

AUGUSTUS BOLLES acknowledges with gratitude the receipt of thirty dollars from the church in Tanfville, to constitute him a Life Member of the American and Foreign Bible Society.

Dec. 23, 1836.

MARSHALL'S WRITING BOOKS.

Nos. 1, 2, 3, and 4.

THE subscribers have just rec'd and for sale a new supply of those very excellent, and popular Writing Books, B. Sellers, Country Merchants, School Teachers, and others, are now invited to call and supply themselves. Such arrangements have been made as to prevent a disappointment in regard to supplies in future.

CANFIELD & ROBINS.

Dec. 24.

ANNUALS.

A variety of Annuals for 1837, some of them of great beauty, for sale by

CANFIELD & ROBINS.

New Books.

JOHN Bull and Brother Jonathan, by Palding's Tales of the Good Woman, by Mrs. Child. Philothea, a romance, by Mrs. Child. The Rambler in Mexico, by Latrobe. Excursion to Cairo, Damascus, Jerusalem, &c. by Rev. George Jones, A. M. Memorials of Mrs. Hemans, by Chorley. The Young Disciple. Mamma, a Prize Essay. Home, or the Iron Rule. Penicilia by the Way, by N. P. Willis. Finney's Sermons. Mackintosh's Works. Essay on Conscientiousness and Beneficence, by T. Dick. Three Eras of Woman's Life, by Mrs. E. E. Smith. The Young Ladies' Gift. Man of Feeling. Man of the World. Julia De Roubigne. For sale by

CANFIELD & ROBINS.

Dec. 30.

BOOKS

JUST RECEIVED AND FOR SALE BY CANFIELD & ROBINS.

THE RELIGIOUS CREEDS, and Statistics of EVERY CHRISTIAN

POETRY.

For the Christian Secretary.

PRAYER.

Haste ye, when the morning light—
When the beams of day appear—
When the shades of night,
Haste ye, 'tis the hour for prayer;
When the mind is free—at ease,
Bow before thy God above,
Ere the world can vex, or tease,
Or engage thy ardent love.

When the noon-day sun is high,—
When thro' busy walks ye tread,
Lift to heaven the silent cry,
Let thy wants be ever spread
Out before Jehovah's throne,
Who will listen—who will hear,
And remember every groan,
Every sigh,—and answer prayer.

When the evening shades appear—
When the stars are out, and bright,
Haste ye to the place for prayer,
And engage with fond delight
In those contemplations sweet,
Which can raise the soul above,
When Jehovah deigns to meet,
With the tokens of His love.

When dark clouds are gathering round—
When no beacon lights appear,
When the tempest's snarls abound,
Haste ye, 'tis the time for prayer;
When grows cold thy zeal, and love,
When thy comforts faint, or die,
Humble prayer a balm will prove,
Prayer will make the shadows fly.

JUSTITIA.

From the Religious Herald.

RECOLLECTIONS OF A TOUR THROUGH A PART OF VIRGINIA.—NO. VII.

Dear Brother Sander,

In my last number I referred to the subject of Education. As far as the Sabbath School effort is concerned, there is a cheering prospect that much will be done, in Virginia, during the year 1837. The Dover Association has adopted a plan, by which schools will be organized in connection with each church. The American Sunday School Union has engaged some five or six agents, who will probably be engaged most of the coming year in this State, forming schools, and communicating information in this interesting department of Christian effort. May the Lord add his blessing. In addition to the remarks on education, permit me to observe—

2. Much remains to be done in our domestic missionary operations. I always believed that the General Association had been the means of accomplishing vast good; but my recent tour has convinced me, that I had by far undervalued its influence. The Lord has wrought by his servants, who have gone forth under the direction of the Board, greatly beyond their fondest anticipations. To his name be all the glory. The success which has attended their efforts; the many destitute portions of our State yet to be occupied; and the fact that a number of our brethren in the ministry are employed in secular pursuits, for the support of their families, who might be wholly engaged in preaching the word, if a moderate compensation were furnished; all these considerations call loudly for more vigorous and concentrated action. The Board of the General Association are enlarging their operations, and nothing is necessary to extend them fourfold but the co-operation of the churches. Applications are coming in almost every week for assistance, and it is believed that there are several brethren who may be called from their schools, farms and merchandise, to enter and reap these inviting fields, now white unto the harvest. The Baptist churches of the State of New York contribute annually \$12,000 for Domestic Missions, while little more than \$3,000 was raised in Virginia, for this purpose, during the last year.

3. Our churches are not sufficiently attentive to the necessities of those who labor for them in word and doctrine. There are some commendable exceptions to this remark, but in a majority of instances it is lamentably true. Many brethren in the ministry, who have toiled much for the spiritual improvement of the churches, have realized little or no practical testimony that their labors were appreciated. In many, perhaps in most cases, ministers themselves have been the cause of this neglect. They have failed to urge on the churches their duty. Having given themselves to the work of preaching the word, not for the sake of filthy lucre, but to save souls, and extend the Redeemer's cause, it was their duty to expect and require of the churches, what might be necessary to support themselves and their families. Every church should ascertain what would be sufficient to yield a comfortable maintenance and resolve to furnish it, while the Pastor should be satisfied with this, and give himself wholly to the work.

4. In most instances, among the churches of Virginia, I have observed that the appropriate duties of the Deacon's office are disregarded. The qualifications which the Apostle requires in the Deacon, are very similar to those which are necessary to the office of the Bishop, while among us the Deacon has scarcely any thing to do, but to provide and pass round the elements for the Lord's Supper. He very seldom attends with promptitude and system even to the temporal affairs of the church, such as the erection and preservation of good houses of worship, the support of the Pastor, the relief of the poor, &c. These are important matters. No church can prosper unless some attention be paid to them, and they properly come within the range of the Deacon's oversight. But these are not the only obligations devolving on him in his official capacity. He should be a good disciplinarian, and be active, in conjunction with the Pastor, in preserving the internal purity of the church, both in sentiment and practice. He ought to visit

the sick and those who wander from the right way. An active part should be taken in conducting social meetings, Sabbath Schools, &c. This leads me to remark:

5. That too little regard is paid in Virginia to the size, convenience, and comfort of our meeting houses. In some counties there is quite an improvement in this particular. From one brother, east of the Blue Ridge, I ascertained that in his own county four new places of worship had been erected within twelve months. But there is yet great need of good houses among our churches. I was frequently mortified and distressed in my journeyings, to find, even in populous regions, exceedingly small buildings, and many of them in such an unfinished or dilapidated condition, that they would scarcely afford shelter for cattle. And where new houses had been recently erected, too little regard has generally been paid to neatness and comfort. Extravagance should, indeed, be avoided, but it has appeared to me, that when Christians, who wear gay clothing, live in comfortable houses, and fare sumptuously or even plentifully, every day, satisfy themselves with the erection of such buildings as I have described, for purposes of worship, they are guilty of disrespect to the King of kings and Lord of lords.

6. The Lord's day, with but few exceptions, is not properly observed by our churches. Ever since I have been in the ministry, I have uniformly taught and urged the duty of meeting regularly and spending this hallowed season in Divine worship. This is unquestionably the duty of every church. It is a sacred privilege which none should be willing to sacrifice. Nor should these meetings depend on the presence of a minister. The brethren should meet, and if the preacher cannot attend, let them read the Scriptures, exhort, sing and pray.

7. I think there has been, for some time past, too much reliance on the mere machinery of doing good, and too little confidence in God. Means ought to be diligently employed—but God should not be neglected.

8. The spirit of worldly speculation and political excitement, as far as I could judge, have been sadly detrimental to the prosperity of our churches, within the last year.

9. May I be permitted to say, that it would greatly tend to make our churches more intimately acquainted with each other, and serve to bind the denomination in more intimate and delightful communion, if the Herald, our organ of communication, were more extensively circulated and read. Will not the brethren in Virginia think of this?

I might add some other things which have occurred to my mind, but I will bring this communication to a close, trusting that it may not be altogether in vain in the Lord.

Affectionately,

JAMES B. TAYLOR.

From the Western Christian Advocate.

AN AFFECTING STORY.

The following account is as nearly as we can recollect, from a convert of the pious negro who is the subject thereof. This convert is a man of unquestionable character for truth. It is, however, several years since we heard him relate it, as he removed from this county some years ago. We have seen others who knew this pious and faithful negro spoken of below, and the narrative we believe, may be relied on.

When I was a lad (said Jack in his sermon) there were no religious people in the neighborhood where I lived. But I had a young master about my own age, who was going to school; and as he was very fond of me, at night he would come into the kitchen to learn me the lessons he had learned himself during the day at school. In this way I got my education.

When I was well nigh grown up, we took the New Testament, and as it was divided into verses convenient for the purpose, we agreed to read the book through, verse about; and when one would make any mistake, the other was to correct him, for the purpose of learning to read correctly. In a short time we both became sensible that we were sinners before God, and jointly agreed to seek the salvation of our souls. And the Lord heard our mutual prayer, and gave us both religion, and I commenced holding meetings for prayer and exhortation among the black people in the neighborhood.

But my old master soon found out what was going on, and was very angry, especially on account of his son's having become religious, and forbid my holding any more meetings, vowing, that if I did, he would chastise me severely for so doing.

From that time I continued to preach or exhort on Sabbaths, and Sabbath nights, and on Monday morning my old master would tie me up, and cut my back to pieces with the cowhide, so that my back never had time to get well, and I was obliged to perform my work in a great deal of pain from day to day.

This state of things continued nearly eighteen months; when on the Monday morning my master, as usual, had made my fellow-servants bind me to a shade tree in the yard, after stripping my back naked, to receive the cowhide. It was a beautiful morning in the summer time, and the sun shone exceeding bright, and every thing around appeared very pleasant. He approached with cool deliberation, and took his stand and surveyed me narrowly, but the cowhide hung motionless at his side. It was an eventful moment in the history of his life, when conscience triumphed over the malignant spirit of a persecuting tyrant.

"Well, Jack, your back is all covered with scars and sores, and I see no place to begin to whip. You incorrigible wretch, how long do you intend to go on in this way?"

"Why, master, just so long as the Lord will let me live," was the reply.

"Well, what is your design for it?"

"Why, in the morning of the resurrection, when my poor body shall arise from the grave, I intend to show these scars to my Heavenly Master, as so many witnesses of my faithfulness in his cause here upon earth."

He ordered me to be untied, and sent me to hoe corn in the field. Late in the evening, he came along, pulling up a weed here and there, till he got to me, and told me to sit down.

"Jack," said he, "I want you to tell me the truth honestly. You know for a long time you have been constantly sore from the cowhide, and had to work very hard, and are a poor slave; now tell me, are you happy or not under such afflictions as these?"

"Yes, master, I believe I am as happy a man as there is on earth."

"Well, Jack, I am not happy. Your religion, you say, teaches you to pray for those that persecute you. Now, will you pray for your old master, Jack?"

"Yes, with all my heart," said I.

We knelt down, and I prayed for him. He came again and again, and I prayed for him in the field, till he found peace in the blood of the Lamb. We afterwards lived together like brothers in the same church, and on his deathbed he gave me my liberty, and told me to go on preaching as long as I lived, and meet him in heaven.

I have seen many Christians I loved, but I have never seen any I loved so well as my old master, and I have no doubt I will meet him in heaven.

GALLAPAGOS ISLANDS.

These islands are situated near the equator, about 600 miles west from the coast of South America. They were nearly uninhabited till within six years past, when Mr. Villami, under the patronage of the government of Ecuador, established a colony there, of whom a large proportion were old officers and soldiers from the Spanish army, and convicts from the state prisons. The soil and climate of the islands are both favorable to the production of almost every species of fruits and vegetables, and their situation in the Pacific renders the place peculiarly favorable for supplying whale ships with fresh provisions. In October, November, and December, 1832, six whaling vessels visited Florida, the principal settlement at the islands. In 1833, thirty-nine ships were at Florida after fresh provisions; and in the first six months of the year 1834 no less than thirty-eight large whale ships had visited the same port. These vessels were mostly from New-England and Nantucket.

These facts have led the friends of seamen to turn their eyes to the Gallapagos Islands as a spot where eventually a Seamen's Chaplain should be stationed, and more than a year since a letter was addressed to the Governor of the Islands, seeking information on the subject.—The following is his answer to the Rev. Mr. Greenleaf, of New York.

Florida, 2d June, 1836.

I have had the honor of receiving, early in January, your agreeable letter of June the 12th, 1835, by bark Osprey, and I confess myself under great obligations to you for the deep and friendly interest you show in favor of my infant establishment on the group. Since the reception of your letter by the Osprey, this is the first opportunity offered me by ship Franklin, bound home, to write to you. Believe me, I would not have neglected any preceding one; my gratitude towards you would have forcibly reminded me of my duty.

I have been agreeably surprised with the information, that the American Seamen's Friend Society has it in contemplation to establish and support, on this island, a Chaplain for Seamen, and agreeably to your desire I shall try to satisfy your different questions on the subject.

There is not on the whole face of the earth a more docile set of people than those who now inhabit the island, although the best part of them have spent their days in barracks and fields of battle; therefore you may be persuaded that the Chaplain that may come here will be received with the deep respect that his ecclesiastical character commands, and his moral character will no doubt demand.

As for a free toleration of the exercise of his ministerial functions, doubt not, that in the colonies I have founded, no man shall ever be molested, except for the commission of crimes.—Here every man is as free as the pure air that he breathes, and a virtuous preacher of religion and morals, of whatever persuasion or creed he may be, shall always find proselytes that will follow his moral lessons, although it may be with slight deviations from his religious views. As for me, had I had the honor of being previously known to you, I would have felt the question most sensibly, as indicating the existence of doubts unfavorable to me. It is unfortunately but too true, that we have been instructed by the experience of many centuries that a reprehensible want of confidence prevails among men, who adore their Maker in different manners; but my constant exertions have always been to be worthy of the confidence of my fellow-creatures. If I have not succeeded, it has not been my fault.

As it regards pecuniary aid from the actual inhabitants of the island, I observe to you, that it is not yet four years that I have brought them on the desert spot, without shirts on their backs, and that all my colonists, as myself, are born in the Roman Catholic Church, and have to support their own Chaplain. It is not, therefore to be expected that they would be willing to contribute on a relative large scale to the support of a preacher of a different creed; but I have no doubt, that his investiture, as a minister of God, is alone sufficient to command the aid of every man on the island who is not a most narrow-minded bigot.

The expenses of his aliments alone will not exceed \$1 dollar a day, to live as we live; that is to say without profusion. Should he be married, and be the father of a family, the expense will, at least, increase at the rate of 15 cents per day for each member of the family.

The building of a suitable cottage will be from two hundred dollars upwards, according to his fancy, and the means of the island to satisfy it. Mine has cost me one hundred and thirty dollars; 18 feet long and 14 wide. If he brings a house in frame, the expense of

shouldering it up to the valley, the distance of six miles on an ascending plane, will, of course, be of some import in a place like this, where a good working man gains very often three dollars a day.

Now, it is necessary that you should be informed of the existing regulations of the island. As I consider myself with as good a right as any man on earth to build constitutions, the colony has one of my own fabric, which, perhaps, you will find different from all others, for I do not mean to be the servile imitator of any nation or man. My constitution has only one article.—"Every inhabitant of Florida is at full liberty to do whatever he thinks proper, as long as he does not injure the community or one of its members." And this article is so strictly adhered to that one of the worthiest colonists has been punished for having cut down the rope to which a fool had hung himself, as having attempted against the liberty of that fool. The island is also ruled by municipal laws; and all these are also contained in one single article. "Every male inhabitant of Florida is under the obligation of working four hours every week in public improvements, or wherever the government may think fit to employ him, without murmur or discontent." You perceive that my constitution and laws do not require a great effort of memory to be kept in mind.

These two articles are put in force without allowing comments. Of course, a minister of the gospel will not be included in the second; but any other male member of his family, let him be the son of the Pope, will be included in proportion to his age. I have carried, myself, many heavy stones on my shoulder, accustomed only to the weight of fine cloth; and I have felled many large trees with my hands, accustomed to be presented to very young ladies; while a boy of six years old, was employed in heating up light branches, and assuredly the son of the Pope is not a better fellow than I am.

Slight offences are punished arbitrarily. By an Alcalde, justice of the peace; when more serious, by the Chief of the Police; grave offences, by the Governor. Differences between the colonists, are settled by the Alcaldes, in the first instance; by the Governor and two select men, in case of appeal. Crimes are punished by sentence of a Council of Nine Select Men. The authority of this Council resembles very much that of the ancient Council of Ten which ruled Venice several centuries. Since the foundation of the colony two men, both Lieutenant-Colonels, have suffered death; the first for having attempted against the life of a Captain of a neutral ship; and the second for seditious conversations; and this very day that I write to you, I have had the good fortune of saving the life of a lad of eighteen years of age, who was to be shot for having robbed 200 dollars. I caused an indication to be made just in time to the Council, that the lad ought not to suffer death, as his age protected him; and, although this part of my organic decree was not explained, it was interpreted in favor of the culprit, as all doubts are. One hour later, the gates of eternity would have been open for the poor lad. But I could not save him from ten years hard labor; and two of his accomplices have passed through a military *carrera de bayonetas*, equivalent to two hundred lashes, that will keep them at least two months in the hospital.

You will, perhaps, think that I have extended too far for the authority of this Council; but recollect, that I came here with revolutionary, military men, accustomed to shoot Generals, Colonels, and other officers, by dozens, strengthened by the sweepings of the State Prisons, that could be compared to a horde of black, red, yellow, and white tigers, that could only be tamed by a combination of severity and lenity. One single degree of less severity, with such colonists, would have put an end to my enterprise, and to my life, every body considered in imminent danger. For my part, I never thought it so, because I do not attach great value to it. If I had, I would not have come here then.

The abuse of ardent spirits is severely punished. I have not forbidden my moustached veterans to make use of them, because there is no merit in preventing a cat to eat a mouse when he cannot be caught. It consists in putting the mouse before the cat, telling him, "you must not touch him, but with my consent," and to be obeyed."

JOSEPH VILLAMI.

NEW ENGLAND S. S. UNION'S DEPOSITORY.

THE above Depository is kept at 47 Cornhill, Boston, and is constantly supplied with a large assortment of new and valuable books adapted to Sabbath Schools. In addition to their own Publications, the Union have on hand the Publications of the Massachusetts S. S. Society, American S. S. Union, American Tract Society, and many useful works from other sources. They have also for sale an extensive variety of Bibles, Testaments and Miscellaneous Books.

We would invite the attention of Sabbath Schools, and the Christian public generally to the above named Depository.

1. The Sabbath School Treasury, a valuable monthly periodical, is published by the Union at 50 cents a year in advance, or 41 cents when 20 or more copies are taken. CALB B. SMITH, Agent.

2. The Baptist papers in New England are requested to insert the above as an advertisement once a fortnight until discontinuance is desired. Dec. 24.

NEW BOOKS

ADAPTED TO THE SEASON.

CANFIELD & ROBINSON.

Have just received a great variety of New Works, among which are numerous

ANNUALS, for 1837, some of which are very splendid.

A great variety of books suitable for Christmas and New Year's presents.

The books now received, in addition to those on hand, make a very general assortment of CLASSICAL, SCHOOL, AND MISCELLANEOUS WORKS.

School Teachers and Merchants are requested to call and examine their School Books and Stationery.

Dec. 24.

CANFIELD & ROBINSON.

PUBLISHERS, BOOKSELLERS AND STATIONERS,

Main street, directly west of the State House,

HARTFORD, CONNECTICUT.

THE READER'S GUIDE.

CONTAINING A Notice of the Elementary Sounds in the English Language; Instructions for Reading both Prose and Verse, with numerous Examples for Illustration, and Lessons for Practice. By JOHN HALL, Principal of the Ellington School.

This work has been submitted to the examination of gentlemen of distinguished literary merit, and the following are among the Recommendations with which the publishers have been favored:

Middleton, Nov. 9th, 1836.

Gentlemen.—An examination of "The Reader's Guide" has satisfied me that it more fully meets the wants of Schools than any similar work now in use. Its merits consist mainly in an excellent analysis of Primitive Sounds—an accurate description of the positions of the Organs of Speech—copious Instructions on Inflections and Prosody, and an admirable adaptation of the selections to the Practice of the Scholars. I shall adopt the work, and recommend it to the attention of others engaged in instruction.

Yours truly,

DANIEL H. CHASE,

Principal of Middleton Preparatory School.

Hartford, Nov. 12th, 1836.

I have examined, carefully, the new Reading Book of Judge Hall's, and have no hesitation in saying that I have never met with one so well adapted to the wants of the community as this treatise. The care, the taste, and the judgment exhibited in the selection of the pieces,—the appropriateness of the rules to the habits of New-England scholars, and to the best models of our New-England orators,—the great distinctness with which they are expressed, all render it a valuable book for our schools and academies.

J. P. BRACE,

Principal of Hartford Female Seminary.

Cheshire, November 10th, 1836.

I have examined the Reader's Guide and introduced it into the Institution under my charge; and I think it a valuable addition to the list of reading books for schools, now in use.

N. C. MORGAN,

Principal of Cheshire Academy.

Washington College, Hartford, Nov. 25, 1836.

Few persons read well; few, even of those whose duties require them to read in public. A practical guide to the attainment of this useful art cannot fail to be acceptable to teachers and pupils. The ripe scholarship, and judgment as a teacher, led me to expect a valuable treatise when I read, in Part I, the explanation of the elementary sounds in language and the description of the position of the organs in forming them, are striking, and, so far as I know, wholly original. It is evident that the author has devoted to this part of his work great study and practice; and its utility will readily be perceived. The new ideas in this part of the volume, will be of more value to the practical teacher, than the cost of the whole.

Inflections, Cadence, Emphasis, &c. are discussed in the second part. The author's principles and rules are evidently the result of original investigation and experience; and are much more concise, clear and practical, than any others I have seen.

Prosody is very properly made the subject of the third part. Much new light is thrown upon the quantity of syllables in poetry; and the different kinds of English verse are briefly described and illustrated by examples. The fourth part consists of well-learned reading lessons, so marked as to exemplify the preceding rules and principles. The lessons, so far as I have read them, are excellent. Altogether, the "Reader's Guide" appears to me the best treatise on the art of reading, both for teachers and pupils, I have ever seen.

Respectfully, your obedient servant,

WM. M. HOLLAND.

To Messrs. CANFIELD & ROBINSON.

Washington College, Hartford, Nov. 25, 1836.

Gentlemen.—Your recent publication, the "Reader's Guide," which I have just read, in my estimation, embraces to a greater extent than any similar publication, the qualities requisite to improvement in that department. The analysis of sounds, together with the method of their formation, in Part I, excites a practical knowledge of the subject. The author's observations on Inflection, in Part II, are philosophical and perspicuous, whilst in his rules, he has based upon the only method by which a correct modulation can be obtained, viz. a close observation of the manner dictated by nature in ordinary conversation. Part III, is valuable from the fact that the principles of metrical composition are seldom to be met with, in consequence of which we sometimes meet even with writers of poetry who know not that versification is subjected to rules. The reading lessons are of that character that the difference between a correct and an incorrect reading is generally apparent, a quality which teachers know how to appreciate.

DUNCAN L. STEWART.

Messrs. Canfield & Robinson.

Mothers' Journal.

NOTICE.

Those persons who are desirous to continue their subscription for the 2d Vol. and those who wish now to commence taking this very useful and interesting work, are requested immediately to pay one dollar for the ensuing year to the subscribers, that they may order from the publishers at Utica, N. Y., a supply at once, and not unnecessarily tax them with postage.

CANFIELD & ROBINSON, Agents.

Dec. 22.

COLLECTOR'S NOTICE.

ALL persons liable to pay taxes, in the town of Union, are hereby notified that the subscriber has received warrants for the collection of State, County, Town, and School society taxes, on List 1835; and will be at the tavern-house of Nathaniel Newell, in said Union, on Monday, the 24th day of January, 1837, from 1 to 4 o'clock P. M., for the purpose of receiving said taxes.

JENY MIN CORBIN, Collector.

Union, Dec. 10th, 1836.

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Etna Insurance Company,

Incorporated for the purpose of insuring against LOSS and DAMAGE by FIRE only, with a Capital of \$200,000, secured and vested in the best possible manner.

OFFER to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the Company is kept at the East door of TREAT'S Exchange Coffee House, State Street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are—
Thomas K. Brace, Joseph Pratt,
Henry L. Ellsworth, George Beach,
Thomas Bolden, Stephen Spencer,
Samuel Tudor, James Thomas,
Henry Kilbourn, Elisha Peck,
Griffin Steadman, Daniel Burgess,
Joseph Morgan, Ward Woodbridge,
Elisha Dodd, Joseph Church,
Jesse Savage.

THOMAS K. BRACE, President.

JAMES M. GOODWIN, Secretary.

At a Court of Probate holden at Bristol within and for the District of Bristol, on the 19th day of November A. D. 1836.

Present GEORGE MITCHELL, Esq. Judge.
On motion of Mary Atwater, and Lucius Atwater Administrators on the estate of Lucius Atwater late of Bristol, within said district deceased.

This Court doth decree, that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to the subscriber—And directs that public notice be given of this order, by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign-post in said town of Bristol, nearest to the place where the deceased last dwelt.

Certified from Record.

GEORGE MITCHELL, Judge.

Dec. 10.